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This review cannot do justice to the acumen and erudition with which the work of the Church in its monastic and mediæval phases is presented, the admirable account of the Protestant Reformation, with the added chapter on the Catholic Reformation, and the clear analysis of the hair-splitting symbols which for generations intrigued the bellicose metaphysicians who thought themselves Christians. If the volume as a whole has any defect, it is the one already noticed. The generous desire to bring into light only the unimpeachable side has here and there led to the picture becoming slightly out of focus. The weaker aspects of Christianity, its fables, superstitions, tragedies, indecencies, no one wishes to see emphasized, but they should not be passed over without a word. Discreet reticence has its place in an apologia rather than in a history. Professor Moore has told the truth about Christianity but not the whole truth, and this is a pity because his work is likely to be popular in those institutions where devout minds that turn with horror from "radical" writers need enlightenment from a source they are bound to respect.

As with the preceding volume, the author has added a well-selected bibliography and (a point rarely noticed in reviews) his index is a real index.

EDWARD WASHBURN HOPKINS.

YALE UNIVERSITY.

A GRAMMAR OF NEW TESTAMENT GREEK. JAMES H. MOULTON. Vol. II. Accidence and Word-Formation. Part I. General Introduction; Sounds and Writing. Ed. by W. F. HOWARD. T. & T. Clark. 1919. Pp. 114. 7s.

The first volume or *Prolegomena* of this grammar was published in 1906, and quickly won recognition as a new departure in the field. The MS. for the second volume was about two-thirds finished ten years later at the time of the author's tragic death. This first installment of it is an earnest that it will be completed and published to the satisfaction and service of New Testament scholars. The subjects with which it deals do not generally secure as much interest as do the matters of syntax treated in the earlier volume. But even the comment on sounds and writing presented in this section is made readable by the easy style of the author and by the interest of his evidence from the papyri. Besides, Professor Moulton did not construe his duty as a grammarian to be the cataloguing of all linguistic phenomena, but merely the elaboration of those questions on which new light is needed or is available.

Fortunately also the author has returned again in an Introductory Chapter to reconsider in the light of recent discussions the language of the New Testament writers, in particular their contact with literary language and their Semitic coloring. The last of these sections will especially interest American scholars on account of the present trend of criticism in this country, as will the special appendix on the same subject by the Rev. C. L. Bedale, which is promised for the last part of the volume.

HENRY J. CADBURY.

HARVARD UNIVERSITY.

THE JESUS PROBLEM. A RESTATEMENT OF THE MYTH THEORY. J. M. ROBERTSON, M.P. Watts & Co., London. 1917. Pp. vii, 264. 5s.

Convinced that Jesus is a purely mythical figure, Mr. Robertson undertakes the ambitious task of presenting "a defensible historical view" of Christian origins to supplant the "mythical narrative of beginnings" contained in the New Testament. Modern critical study upon the Gospels is said to have ended in complete failure. Order can be introduced into the chaos only by recognizing that these documents are a mere tissue of myth. Hence the real problem for the historian is simply to propound a suitable theory regarding the rise of the alleged myth. When approached from this angle Christianity is found to have sprung from a pre-Christian Jesus-cult in which the celebration of a crucifixion and the eating of a sacramental meal were central. The crucified victim in the myth is supposed to have been called "Son of the Father," a title which is equated with Barabbas (Bar-Abbas). The occurrence of "Jesus Barabbas" in some manuscripts of Matt. 27 16 convinces our author that originally Jesus (i.e., Joshua, "Saviour") and Barabbas were rival hero-divinities of the same type. Therefore "the hypothesis forced upon us by the whole history, then, is that there had subsisted in Jewry, in original connection with a sacrificial rite of Jesus the Son of the Father, a sacrament of a Hero-God Jesus, whose Name was strong to save" (p. 81). By the year 70 A.D. the cult had become sufficiently distinctive to initiate a definite propaganda in competition with the rest of Judaism. Its relatively rapid growth is credited primarily to the superior efficiency of its organization. Its earliest literary document was the Didache, an adaptation of an older Jewish work. In the course of time fictitious Epistles and Gospels were produced in support of the practices and teachings of the cult. All the New Testament books belong in this class, except perhaps the Epistles of James and Jude. They alone have even the semblance of genuineness.